recognizes the composite nature of persons. * A person is the expression of unity embracing what may be regarded as the separate personalities of innumerable cells or groups of cells present in the living body, but it is no less real on this account.'

General J. C, Smuts has recently given a revised summary of his doctrine, which seems more mature and consistent than that of his book referred to in the preface of this volume. I cite the following passages. "... In a whole there is this pervasive fundamental mutuality of parts and whole which makes each a function of the other and negatives the absolute independence or separateness of the parts. The law of averages which Implies separate, more or less similar and enduring units, mechanically and externally interacting with each other, does not apply to a whole as such. Each whole is an individual, unique and as such not averageable in respect of its constituents. As a whole, as a real individual, the macroscopic laws do not apply to it, and it transcends the scientific principles of causation and determination/

* Such a sweeping statement will come as a shock to scientists and will be immediately challenged by all those who attach value to science and to the light it has brought into the world. Let me, therefore, explain. And let me take the human individual as a case for discussion.

The human individual can be viewed in two lights, and sustains two different roles. In the first place, he is an assemblage of physical units and parts. As such, he is

subject to the law of averages and the ordinary principles of science. As a macroscopic entity the human body is on a par with all other bodies and obeys the same scientific laws whatever they may be—conservation, entropy,